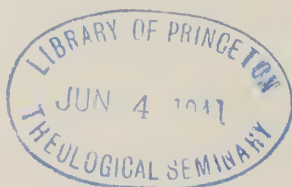
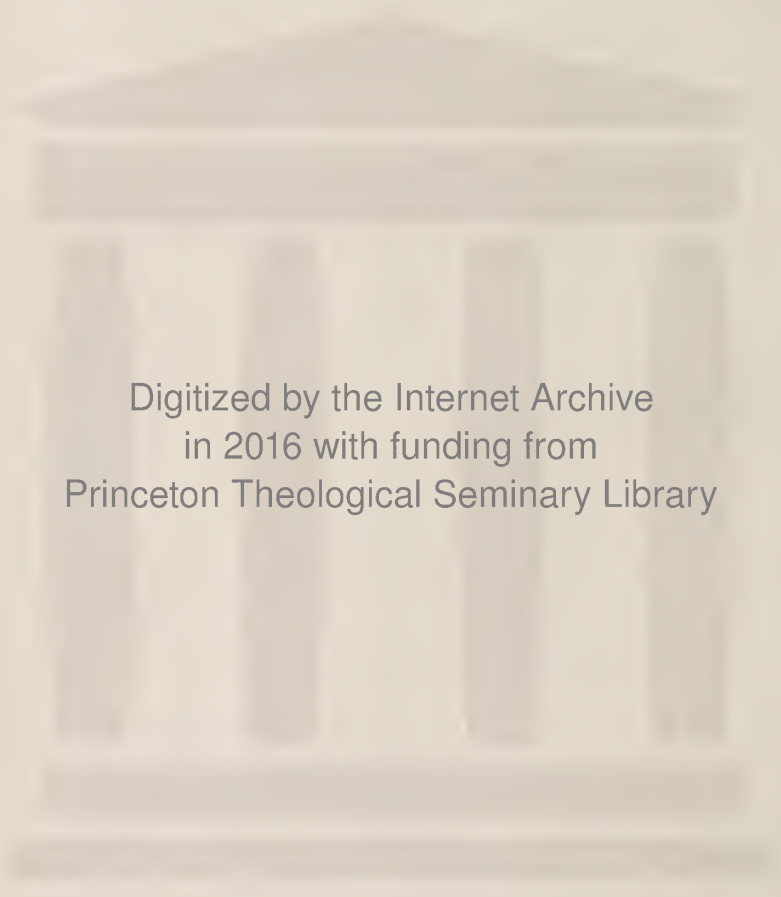


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The Princeton Seminary Bulletin

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THEOLOGICAL SEMINARY

The Princeton Seminary Bulletin

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PRINCETON, N. J., NOVEMBER, 1934

No. 2

The Theological Seminary of the Presbyterian Church

PRESIDENT J. ROSS STEVENSON, D.D., LL.D.

The first institution in America for the training of Presbyterian ministers was the "Log College" at Neshaminy, Bucks County, Pennsylvania. This was founded by William Tennent in 1726, when there was a great spiritual awakening and a crying need of ministers for destitute congregations. Hitherto the church depended upon the mother country or upon the New England colleges for its leaders. The Log College, as the first literary institution of the Presbyterian Church above the public schools, definitely contemplated the education of ministers, and its graduates were accepted for licensure and ordination. Among these were eminent men; e.g., Gilbert Tennent, Samuel Blair, John Blair, called to teach Theology in the College of New Jersey, and Samuel Finley, the fifth President of the same college.

Following the death of William Tennent, in 1746, the Log College was abandoned, and it fell to the lot of Jonathan Dickinson, at Elizabethtown, who in his own home instructed certain candidates for the ministry in their theological studies, to continue the succession. Desiring that more ample provision should be made for the intellectual and religious culture of

youth, and more especially for the thorough training of such as were called to the Christian ministry, Messrs. Dickinson, Pierson, Pemberton and Burr, with others in their Presbytery of New York, turned their thoughts to the erection of a college. A charter was obtained and in 1747 the College of New Jersey began its career in the home of Jonathan Dickinson, its first President.

Like his immediate successors, his paramount interest was in religion, and in his first class of the College, numbering six men, five were candidates for the ministry. Provision was made for instruction not only in moral philosophy, but in theology. This continued until 1811, when by "terms of agreement" entered into between the Trustees of the College and the Trustees of the General Assembly, the task of teaching theology was turned over to the Seminary.

In a very real sense the Seminary is an outgrowth of the College. For many years after its establishment, as stated by Dr. Henry J. VanDyke, the connection of the Seminary with the College was formally recognized. The professors of the one institution gave occasional instruction in the other.

The students of both worshipped on the Sabbath in the College Chapel, the professors of both took regular turns in preaching, and for a time many of the townspeople sat under the same ministry.

In the revival of 1814 which swept through the College, its leaders were Ashbel Green, President of the College, and Drs. Alexander and Miller of the Seminary; at that time Charles Hodge, a student in the College, received the spiritual vision with which his long and honored career in the Church began. However, the College and the Seminary have never had any organic connection, the one being an independent institution under a self-perpetuating Board of Trustees, and the other being established and controlled by the General Assembly of the Presbyterian Church.

In order to secure for candidates for the ministry more extensive and efficient theological instruction than they had hitherto enjoyed, the General Assembly of 1810 decided to organize a Seminary. Three propositions had been under consideration—to establish a Seminary in each one of the seven Synods, to establish two Seminaries one in the North and the other in the South, or to establish one great school in some convenient place near the center of the bounds of the Presbyterian Church. The advantages of this last proposal were that it would be furnished with larger funds and, therefore, with a more extensive library and a greater number of professors. The system of education pursued in it would therefore be more extensive and more perfect; the youths educated in it would also be more united in the same views

and contract an early and lasting friendship for each other, circumstances which could not fail of promoting harmony and prosperity in the Church.

This plan of having one central Seminary was adopted by the Assembly, and a committee was appointed to digest and prepare a plan of a Theological Seminary embracing in detail the fundamental principles of the institution together with regulations for guiding the conduct of the instructors and the students. This committee was composed of seven members, five of whom were Trustees of the College of New Jersey; Dr. Ashbel Green, who in 1812 became President of the College, serving as chairman. The plan as adopted by the Assembly of 1811 designated the new institution consecrated solely to the education of men for the gospel ministry as *The Theological Seminary of the Presbyterian Church in the United States of America*. The Trustees of the College of New Jersey, desiring to bring the proposed Seminary to Princeton, appointed a committee to confer with a corresponding committee of the General Assembly, "to frame the plan of a constitution for the Theological Seminary containing the fundamental principle of union with the Trustees of that College and the Seminary already established which shall never be changed or altered without the mutual consent of both parties, provided that it should be deemed proper to locate the Assembly's Seminary at the same place with that of the College."

The terms of agreement between the General Assembly and the Trustees of the College of New Jersey, carefully drawn by a joint committee, were



ALEXANDER HALL

"Old Sem", the original Seminary building, first occupied in 1817.
The oldest Presbyterian Seminary building in the United States.

adopted in 1812, and in 1813 the Assembly took action as follows: "Resolved, that the permanent location of the theological seminary be in the borough of Princeton, New Jersey, in conformity with the agreement with the Trustees of the College." Dr. Archibald Alexander, pastor of the Third Presbyterian Church of Philadelphia, was elected the first professor and, taking up his residence in Princeton, the classes were held at first in his house. In the following year, Dr. Samuel Miller, associate pastor of the First Presbyterian Church of New York City, was elected the second professor of the growing institution, which with its increased number of students found it necessary to hold the lectures and recitations in the College rooms.

From these beginnings, the Seminary has had a continuous and ever-expanding career of life and service. Thirty-three professors all told have been inaugurated as members of the Faculty. Dr. Charles Hodge has the distinction of having given instruction in the Seminary for a period of fifty-six years. Next in line of service is Dr. William Henry Green, who was a member of the Faculty for forty-nine years. During the past one hundred and twenty-two years, seven thousand seven hundred and twenty-nine students have been enrolled; nine buildings have been erected, and eleven residences for professors acquired. The total value of lands and buildings is \$1,048,258.99, and the total value of all other Seminary holdings, \$4,147,699.94. The Library has grown from the books used by Dr. Alexander, in whose house the Seminary began its life in Princeton, to a choice collection of 187,168 vol-

umes. There is a competent staff, headed by the Librarian and an Assistant Librarian.

Some of the achievements of the Seminary in the service of the Church at home and abroad are briefly recounted in the following pages and in subsequent issues of the Bulletin to be published during the present academic year.

The Present Financial Condition of the Seminary

During the past year a very careful survey of the Seminary property and of all Seminary holdings has been made. The endowments of the Seminary, largely invested in guaranteed mortgages and gilt-edge securities, are yielding an income which has been greatly reduced during the past year or two. Interest payments have not been met and in some instances taxes have not been paid, which makes it necessary for the Seminary not only to pay the taxes but to take proceedings leading to foreclosure. Although expenses have been reduced to the lowest point and salaries and wages have been cut 15%, there is a deficit of \$20,000, which has to be met in order to balance the budget. This amount must be secured within the next four or five months, otherwise it may be necessary for the Board of Trustees to limit the service of the institution, and this at a time when the training of a competent leadership for the Church is imperatively needed.

The expenses of the Seminary in recent years have not been increased except in the way of providing pensions; this has added to the budget \$12,000 annually. There should be

subscribed a fund of \$250,000 to cover this yearly expense. Furthermore, we shall need additional endowment for professors' chairs only partially endowed amounting to \$250,000. For necessary repairs and the upkeep of the buildings, it is estimated that we need \$61,000.

Just now we are appealing for the \$20,000 which we must have if the Seminary is to go forward with its present staff. The Executive Committee of the Alumni Association appeals to the Alumni to secure what they can toward raising this amount. In case an Alumnus cannot make a personal subscription, he may be able to secure something from members of his congregation. A subscription card is sent herewith, which we urge each Alumnus to fill out promptly.

Historic Appeal for Funds

Alumni will be interested in an appeal sent to the graduates of the Seminary a hundred years ago:

Philadelphia, Pa., Dec. 3d, 1833.

Dear Brethren,

The Association of the Alumni of the Theological Seminary, organized during the Sessions of the last General Assembly, appointed us a standing committee for the purpose of aiding in carrying into effect the important objects for which it was formed. We, therefore, the members of that committee, beg leave to address you on the subject of the present pecuniary embarrassment of our Alma Mater. The report made to the General Assembly by the trustees of the G. A. on the state of its funds, and more recently the address of "the committee appointed by the General Assembly to procure from the churches a sufficient sum to meet the necessary expenses to the Seminary", etc., have sufficiently informed you

of the very depressing state of these funds.

Without some additional aid, this venerable institution must materially suffer, and large portions of the Professors' salaries be left unpaid. In the spirit, therefore, of our Association, and in accordance with one of its resolutions, we venture to address this circular to you; and do hereby earnestly solicit your early cooperation in effecting so important an end.

If every Alumnus will give, or *secure* not less than ten dollars per annum for five years, with particular reference to the salaries of the Professors, ample provision will be made for the wants of the Seminary during that time; and leisure be afforded for making more permanent arrangements.

You will find on the other page a form which embraces the above plan. Do us the favour to return this sheet, as soon as practicable, addressed to the office of the Board of Education, No. 29 Sansom Street, if you find it consistent with your duty to unite with us. If not, you need not return it.

We act under the sanction of the Committee of the General Assembly.

All monies to be remitted to the Treasurer of the Trustees of the General Assembly, or paid to his authorized agent.

In christian affection we remain,
very truly yours,

ALBERT BARNES,
SAMUEL G. WINCHESTER,
JOHN L. GRANT,
JOHN BRECKINRIDGE.

The Plan of the Seminary

THE REV. A. W. BLACKWOOD, D.D.

The Seminary operates under the *Charter and Plan* adopted by the General Assembly in 1811 and amended by subsequent General Assemblies. This Plan sets forth the design of the Seminary in part as follows:

"It is to form men for the gospel ministry, who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its gen-

uineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and gospel order." (*Charter and Plan*, January, 1931, p. 24.)

Under this *Charter and Plan* the General Assembly commits the management of the Seminary to the Board of Trustees, consisting of thirty-three persons, not more than eighteen of whom are to be ministers and not more than fifteen of whom are to be ruling elders. All of the trustees must belong to the Presbyterian Church, U. S. A., and must be elected by the General Assembly. Before taking office each Trustee must subscribe the following formula, which is probably more exacting than in any corresponding institution:

"Believing the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; sincerely receiving and adopting the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures; approving the government and discipline of the Presbyterian Church in the United States of America; promising to study the peace, unity and purity of the Church; and approving the Plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God and of this Board, that I will faithfully endeavor to carry into effect all the articles and provisions of said Plan, and to promote the great design

of the Seminary." (*Charter and Plan*, p. 28.)

When the present Board assumed control it became responsible for large trust funds, some of the most important of which are legally available only for the maintenance of an institution in keeping with the historic doctrinal position of the Seminary. At the first meeting of the Board, on June 14, 1929, it took the following corporate action by unanimous vote. This action still stands, and will continue to stand, as the official program of the governing Board:

"In the one hundred and seventeen years of its history, Princeton Seminary has stood with firm steadfastness for the propagation at home and abroad, and for the scholarly defense of evangelical Christianity as formulated in the Standards of the Presbyterian Church. In taking up the duties assigned to it by the General Assembly the temporary Board of Directors feels that it has a solemn mandate from the General Assembly to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history."

In pursuance of this program the new Board has constituted the present Faculty, in which every chair is filled. Since assuming control the Board has elected six professors, each of whom has voluntarily signed the following formula, which for more than a hundred years has safeguarded the orthodoxy of the institution:

"In the presence of God, and of the Trustees of this Seminary, I do solemnly, and *ex animo*, adopt, receive, and

subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith; or as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy Scripture, and therein revealed by God to man for his salvation: And I do solemnly, *ex animo*, profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach, or insinuate anything which appear to me to contradict, or contravene, either directly or impliedly, anything taught in the said Confession of Faith, or Catechisms: nor to oppose any of the fundamental principles of Presbyterian Church government, while I shall continue a professor in this Seminary." (*Charter and Plan*, p. 31.)

This inaugural pledge commits every professor to the acceptance and the teaching of all the doctrines of the Reformed faith, such as, the Sovereignty of God, the Inspiration of the Scriptures, the Deity of Christ, the Virgin Birth, the Atonement, the Resurrection and the Final Return of our Lord—as these doctrines are interpreted in the Standards of the Presbyterian Church. To this solemn pledge every member of the Faculty is unswervingly true.

In keeping with the design of the Seminary and with her traditions for sound learning the members of the Faculty cherish a high regard for scholarship. They seek to train strong young men who will be masters of Biblical exegesis and church history, of Christian doctrine and ethics, and of the other theological disciplines; men who will know how to justify their

beliefs in the presence of current scientific discoveries and philosophic theories, and how to employ their knowledge in meeting the spiritual needs of men and women, as well as boys and girls; men who will become able preachers and leaders in the worship, the teaching and the practical affairs of the Presbyterian Church and of other evangelical Churches, both at home and in the foreign field. In pursuance of this program the Seminary has matriculated seven thousand, seven hundred and twenty-nine students. Five hundred and sixty-one of these have served as missionaries in thirty different countries. Six hundred and forty-one came from churches representing thirty-nine foreign lands. One thousand and sixty-nine have served as ministers in denominations other than the Presbyterian.

Such a widely representative institution for the training of evangelical ministers is probably more needed today than at any time in the history of the Seminary. In a day when some seminaries are turning away from the Bible as "the only infallible rule of faith and practice", and when some conservative institutions are in danger of becoming reactionary in outlook and in method, the Trustees and the Faculty of this Seminary are determined that there shall continue to be at Princeton a strong, aggressive, forward-looking seminary committed to the apostolic faith, loyal to the Presbyterian Church, U. S. A., open on equal terms to young men of promise from every evangelical Church, and employing the most approved educational methods.

To Presbyterian congregations and



MILLER CHAPEL

Erected in 1834. Renovated in 1874. Relocated and enlarged in 1933.

individuals, as well as to other Christians who share these ideals, the Trustees and the Faculty appeal for prayers and for gifts, whether large or small, to aid in keeping the Seminary true to her loftiest ideals and in making her even more of a power in the Kingdom of God.

The Seminary Alumni and Present Enrollment

THE REV. E. H. ROBERTS, *Registrar*

From a study of the Biographical Catalogue issued in 1932 and of the subsequent annual catalogues one finds that seven thousand seven hundred and twenty-nine students have matriculated in Princeton Theological Seminary. They have come from every state in the union and from thirty-nine different countries. Canada has sent over two hundred men; Ireland, one hundred and twenty-four. The far east has been well represented by Japan, China and Korea. In recent years there has been a steady stream of men from South Africa. These last, of course, have been affiliated with the Dutch Reformed Church, but Princeton has always had an open door policy towards those of other denominations. More than a thousand of her students, representing over a score of denominations, have been members of other churches. Men who have gone from her halls have served Christian groups of varied types, such as Friends, Episcopalians, Baptists, Moravians, Methodists. The great majority of Princeton men have been Presbyterians, of course, but men of other folds seeking an institution that gives scholarly training and is consistently loyal to the faith

have knocked at the doors of the Seminary.

It kindles the imagination to see the new recruits each year affixing their signatures to the pledge in the Book of Matriculation. To read through the pages of this book and to discover scores and scores of names that have become household words in the Christian world impresses one with the potentialities latent in every class. But an institution's contribution is not to be measured merely by its galaxy of shining lights. There is the measureless influence which has been exerted by that huge but unostentatious army of men who have worked quietly, faithfully but most effectively in comparatively obscure posts. Some idea of their cumulative efforts comes to us in a recent communication from an alumnus. He finds that the men who graduated with his class have already given in the aggregate more than fifteen centuries to the preaching of the Gospel; that in addition to this more than two centuries of foreign missionary work has been contributed and more than three of educational activity. Of them it may truly be said, "Their line is gone out through all the earth, and their words to the end of the world."

But what shall we say of the men now in the Seminary? In the current year, 1934-35, one hundred and ninety are in attendance, distributed among the various classes as follows: Graduate Students eighteen; Seniors fifty-seven; Middlers fifty-four; Juniors fifty-nine; Partials two. Compared with the previous year this is a decrease of twenty-one students. This is not due to a smaller number of applicants for admission, but to the adoption by the

Seminary of the policy of limiting the enrollment. The number of applications declined was practically equal to the number accepted. One reason for this policy of limitation is the desire to raise the standard of scholarship; only men of high quality are admitted and more personal instruction can be given by the Faculty. Another reason is the financial stringency which has reduced the amount available for scholarship funds, and the desire to expend these funds upon men who give the greater promise of usefulness in the ministry. A third reason is that, just at present, there are fewer openings for service at home and abroad than in other years.

In the fall of 1932 eighty-two men were admitted to the Junior Class. The following year the selective policy went into effect and only fifty-seven of the many applicants were allowed to matriculate. The intention this year was to restrict the number still further, but so many well qualified men applied that the figure went two above that of 1933. It is an exceedingly difficult and responsible task to refuse anyone admittance when he evinces an earnest desire to be trained for the Christian ministry. All that the Credentials Committee of the Faculty can do is to consider the evidence,—the applicant's answers to a long questionnaire, his complete college record, the testimony of his pastor, his Presbytery, his professors, his friends. In addition to this a personal interview is arranged, if that is possible. Where that is impracticable a nearby alumnus is asked to give us a frank estimate of the candidate. The Committee does the best it can with the evidence before it, relying

upon a God who works through means.

It is a pleasure to report to the Alumni that there is on the campus a strong student body, devoted to the Word, spiritually alive. Of them we expect great things.

Princeton Seminary and Its Alumni in Theological Education

WILLIAM HALLOCK JOHNSON,
D.D., LL.D.

Princeton Theological Seminary, founded in 1812, while not the oldest seminary in the country is the oldest seminary of the Presbyterian Church. In the number of graduates, in the galaxy of brilliant scholars and preachers and teachers who have served in its faculty, and in its influence upon the life and thought of the Protestant churches at home and abroad it deserves to be called the leading theological school in America.

Princeton Seminary is the mother seminary of the Presbyterian Church. As the pioneer she has blazed the path which others have followed. In the South, the Union Seminary of Richmond was founded soon after Princeton by men from the Log College, and the founders of Columbia Seminary set before them the goal of making that institution "the Princeton of the South"; while in the North, such institutions as McCormick, Western, Lane, Danville, Lincoln and San Francisco were founded by Princeton men or had Princeton men among their earliest instructors. Princeton cannot be jealous of these or other younger institutions, because they are in large measure her own offspring.

Of its graduates now serving on the

faculty of our theological seminaries, Princeton Seminary has nine men in Princeton itself, one in Auburn, one in Western, four in Louisville, three in Chicago, one in San Francisco, two in Bloomfield, five in Lincoln, one in Omaha and one in Puerto Rico. A total of 128 Princeton graduates have been teachers in Presbyterian seminaries. Twenty of the Seminary's alumni are now serving as college presidents, five of the number in Presbyterian colleges. It is estimated that 317 graduates have been college or seminary professors, and that about 400 others have taught in schools and academies or have been engaged in educational work of the boards. It is notable that of the four boards of the Presbyterian Church a Princeton graduate holds the position of executive or senior secretary in three of them, while Princeton men have important positions on the staff of all four of the boards. The influence of the Seminary in the life and leadership of the Church is shown by the fact that Princeton has trained fifty Moderators of the General Assembly and four Stated Clerks including the present incumbent of this important office. It may be noted also that six bishops of the Protestant Episcopal Church owe to Princeton in whole or in part their theological training.

Princeton not only is the oldest Seminary of the Presbyterian Church, she is in the number of her graduates and former students the largest school for theological education in America. Some available figures, giving the number of graduates and former students unless otherwise stated, are given for comparison.

Princeton Theological Seminary	7,729
Southern Baptist Theological New York	7,234
Union Theological Seminary, New York,	5,697
Andover Theological Seminary	4,175
General Theological Seminary (Episcopal)	3,898
Presbyterian Theological Semin- ary (McCormick) Chicago (graduates and former students living)	3,696
Drew Theological Seminary	3,503
Yale Divinity School	2,114

But numbers alone do not tell the secret of Princeton's influence. It is rather to be found in the personality and scholarly endowments of Princeton's teachers, which have marked them as leaders in the exposition and defense of the reformed theology and of evangelical truth. The history of Princeton is the record of her great teachers, of the patriarchs and prophets who laid the foundations of the Seminary, and of those who so skillfully and devotedly have built upon these foundations. Young men are attracted to Princeton by her conservatism and her scholarship, and the record which her graduates have made in the pulpit at home and on the mission field bears testimony to the thoroughness and practical effectiveness of her training.

For some years Dr. David Tully of the class of 1850 was the oldest living graduate of the Seminary. He used to say that he "passed the dead line without knowing it", and he was active in founding churches nearly to the time of his death in 1916 at the age of ninety-eight. Dr. Tully knew the fathers and founders of the Seminary well, and he has described them in picturesque and

incisive words. Dr. Archibald Alexander had "the keenness of a Kentucky rifle-man in his insight into spiritual experience"; Dr. Addison Alexander was "a whirlwind as a teacher and a preacher"; Dr. Samuel Miller was "a prince in church history and the Chesterfield of the Presbyterian Church"; and Dr. Charles Hodge was "the greatest analytical mind that this country has produced, certainly since the days of Jonathan Edwards." Dr. Tully added that he never knew any group of men who could "state the truth so clearly and defend it so ably."

Dr. Charles Hodge, whether measured by the number of students that he taught, by the years of his service, the impress of his personality upon thought and character, and the persistence of his influence through the use of his published works as textbooks, may justly be considered the foremost teacher in the history of theological education in America. Dr. Hodge in theology has had able and worthy successors in Dr. A. A. Hodge, Dr. Warfield and Dr. C. W. Hodge. The succession in Old Testament scholarship and teaching has been maintained with great distinction by Dr. William Henry Green, Dr. Davis and Dr. Robert Dick Wilson; in the New Testament field by Dr. Caspar Wistar Hodge, Dr. Purves, Dr. Armstrong and Dr. Machen; and in Church History by Dr. Moffatt, Dr. DeWitt and Dr. Loetscher. The scholarly and inspiring teachers who have been recently called to the Faculty are enriching the life of the Seminary and of the Church. Princeton's faculty has often been recruited from men of prominence in the pastorate and pulpit. From the pastorate of the First Pres-

byterian Church, New York, were taken Dr. Samuel Miller and Dr. William M. Paxton, both famous as models of pulpit eloquence. Two Princeton professors have been called to the pulpit of the Fifth Avenue Church of New York, Dr. J. W. Alexander and Dr. Purves, while Dr. J. Ross Stevenson, who has been president of the Seminary for twenty years, was a former pastor of this church.

To unfold the rich treasures of the Scripture through exegesis is often its best defense. The commentaries of Drs. Charles Hodge and Addison Alexander have been widely used for many years and may still be studied with great profit, while Dr. Charles R. Erdman has made an important contribution in his popular but scholarly expositions of the books of the New Testament. In the controversy aroused by the publication of *Re-Thinking Missions*, it is interesting to note that the most effective voices in defense of the evangelical position have come from the Princeton family, from Dr. Robert E. Speer in his articles and addresses and in his masterly volume of Stone lectures, *The Finality of Jesus Christ*, and from Dr. Samuel M. Zwemer in his *Thinking Missions with Christ*. The publications of Princeton men in their books and in their articles in the Princeton Theological Review and elsewhere have carried the name and fame of Princeton to the ends of the earth, while the cream of conservative scholarship at home and abroad has been represented by the lecturers upon the L. P. Stone and missionary foundations. The list includes such names as those of Drs. Storrs and Mark Hopkins of America; of Drs. Flint and Orr, and



PAYNE HALL

Contains twelve apartments for the use of missionaries on furlough.
Erected in 1922 by Mr. and Mrs. Calvin Payne of Itusville, Pennsylvania.



Sir William M. Ramsay of Scotland; and Drs. Kuyper and Bavinck of Holland; together with many names notable in the world of missionary literature. It is interesting to notice that 25 out of 59 Stone Lecturers and 18 out of 40 Students' Lecturers on Missions have been Princeton men.

The two poles of Princeton's thought and teaching have been the Bible as the word of God and the Reformed system of doctrine as setting forth the truths of the Bible. Memory recalls in Seminary days those two brilliant stars in the theological sky, Dr. Benjamin B. Warfield and Dr. Francis L. Patton, both of whom influenced profoundly by their teaching and by their spoken and written word the religious thought of their time. Dr. Warfield, profound Biblical scholar and the leading exponent in his generation in America of the Augustinian or Calvinistic system of doctrine, and Dr. Patton, the outstanding theistic philosopher of his day. Dr. Warfield stoutly defended the Christian faith whether the attack was made from the side of the Old Testament, the New Testament or the doctrines of grace. He showed that the effort of the New Testament criticism to eliminate the supernatural element from the Gospels resulted not in an historical Jesus but in a "Christless Christianity". He saw in Calvinism, with its doctrine of a sovereign will guiding the affairs of the universe and unfettered by man-made laws, "theism come to its rights". He saw in Calvinism "the religious relation" (defined as an attitude of absolute dependence) "in its purest expression". He saw in Calvinism "evangelical religion" (with its de-

pendence on the grace and saving power of God) in its "logical exposition". A recent writer has said that Calvin Coolidge was "the last of the Calvinists", but as is shown by recent movements in European religious thought there is still a very influential remnant according to the election of grace.

Dr. Patton with his keen dialectic and his superb rhetoric was the commanding figure upon the religious platform of his day. With the barbed arrows of his logic, "shot"—in his own words—"from the tense bowstring of conviction", he fought the battles of theistic faith and of an imperative morality when both were becoming unpopular in academic circles. Dr. Patton understood the tendencies of his age. He foresaw and foretold the decline in religion and morals which has overtaken our civilization today. But he saw beyond this. He predicted the turn of the tide. One could almost hear the swish of the waves and the pounding of the surf on the beach as he described the wave of faith, "its crepitant recession, its thundering rebound". Christian people everywhere are longing and praying for the thundering rebound.

But where can the Church look for confident and dynamic leadership in the spiritual crisis of the hour? It can scarcely look to what is called the liberal theology when some of its leading advocates admit that this school of theology has ceased paying dividends and is in danger of bankruptcy. It cannot look with any confidence to social and political experimentation. The Reformed faith is indeed in its very essence, as has been demonstrated

on the field of history, a reforming faith; but a social Gospel is powerless unless it recognizes the spiritual needs of the individual and brings him into touch with supernatural redemptive power. Princeton Seminary with its able and devoted faculty and its band of young men whose hearts God has touched, coming from our Presbyterian homes and manses, is in a favorable position, in humble dependence upon the word and the Spirit of God, to supply the leadership needed by the Church amid the confusions and uncertainties of the day. The Church looks to Princeton for leadership because the Seminary stands not only for the great principles of the sovereignty of Scripture and the supremacy of the doctrines of grace so well set forth in our Presbyterian standards, but for that missionary enthusiasm which has thrust forth so large a proportion of her graduates into the harvest fields in foreign lands, and for an aggressive spirit of evangelism which alone can hope to save the world or even the Church itself.

Cicero in one of his orations says, "Great is the labor of oratory, as is its field, its dignity and its reward." If instead of the word *dicendi* (oratory) Cicero had said *praedicendi* (preaching) he would have described perfectly the work of the preacher. How shall they preach except they be sent? And how shall they preach except they be trained in the art of preaching? But if the work of preaching is the highest and holiest of occupations and the supreme privilege vouchsafed to man, the work of preparing young men to preach is a labor and a privilege which, while entrusted to men of like passions

as we are, is one that angels might well covet.

We are told that Princeton Seminary has serious needs on the financial and material sides. To supply those needs is to equip for larger service an institution which has been greatly used of God in the extension of His Kingdom.

The Alumni Association

THE REV. HUGH B. MCCRONE, D.D.,
President of the Executive Council

Close to three hundred graduates of the Seminary were gathered together on the campus last September thirteenth and fourteenth in attendance upon the Fifth Annual Autumn Conference—just at the outset of the fall and winter work in the churches. These five Conferences for personal spiritual quickening, sponsored by the Executive Council of the general Alumni Association, have been beautiful in spirit and far-reaching in influence. Starting five years ago with an attendance of ninety, they have grown in numbers until in each of the last three Conferences nearly three hundred were registered. These gatherings have been guided in their thinking by Dr. Sizoo, of Washington, D. C., Dr. Goddell, of New York, Professor Donald Mackenzie, of the Seminary, Dr. Hugh T. Kerr, of Pittsburgh, Dr. J. Harry Cotton, of Columbus, Ohio, President J. Ross Stevenson, and other members of the Faculty. In addition, the Conferences of 1933 and 1934 had the pleasure of stirring opening messages from the Moderators of the General Assembly for those years, Dr. John McDowell and Dr. William C. Covert. A decidedly helpful feature in every

Conference has been the music under the direction of Dr. Williamson of the Westminster Choir School.

The sponsors of these autumn gatherings record their deep appreciation to those who have assisted in making them so helpful, and especially to the Board of Trustees for their interest and cooperation. It may be truly said that the comradeship of these meetings has strongly cemented the bond between the Alumni who have had the joy and privilege of attending and their Theological Alma Mater.

The Alumni Association is well organized for assisting the Seminary in every manner which may be deemed advisable. The President, Secretary and Treasurer are elected annually at the time of the Commencement; and in addition there is an Executive Council, the members of which are also elected by the Association. This Council meets three or four times during the year and attends to matters of importance in the interim between the annual meetings of the Association. In the five years of the life of the Council, it has fostered the five annual conferences, formed a number of local Alumni Associations over the country, assisted in contacting certain pastorates for Seniors, arranged for the annual Alumni and General Assembly dinners, and at present is uniting with the Board of Trustees and President Stevenson in trying to gather needful funds for the Seminary in these days of stress. Annual reports are submitted to the Board of Trustees and the Alumni Association. Until the present time the activities of the Council have been carried forward without an Alumni

treasury. When we realize the courtesies of the Seminary to its Alumni, one can well recognize our debt to the Board of Trustees.

The Council cherishes the desire that the Alumni everywhere may share the richest blessing in personal life and service of the Christ whom we love.

* * * *

In connection with this statement the following will be of interest, presented by Dr. John Muyskens of Jenkintown, Pennsylvania, President of the Philadelphia Alumni Association.

The Princeton Alumni of Philadelphia and Vicinity, deeply conscious of the needs of their beloved Seminary, are planning to share with all of its living alumni, which number over three thousand, in a very substantial way. There are nearly one hundred Princeton Alumni living in Philadelphia and environs. A Committee of Fifteen have been appointed, of which the President, Dr. Muyskens, was made Chairman. Each member of the Association is informed by special letter as to the exact situation in the Seminary, with an urgent appeal for financial aid in proportion to the ability of each graduate. Besides this, it is earnestly hoped and expected that the various pulpits will be made available for President Stevenson, during these winter months, in order that he may personally present the needs of the institution which we love. It is the general opinion of the Association that the people of the church should be more fully informed as to the needs of the institution as well as the place that it holds in the history and life of our great church.

A Student's View of Princeton

WILSON BENNETT

With a faculty of international reputation all zealous for the advancement of the kingdom of Christ, and with a carefully selected student body of unusual promise, eager to know and to do the Lord's will, Princeton is justly proud of her theological school. And the student is proud of his theological *alma mater*.

More than adequate preparation for the important positions her graduates assume—from superintendency of a mission station in Chile, or pastorate of a small church in Alaska, or professorship in a Christian university in Persia, or evangelist in Tibet, to the multitudinous duties of metropolitan pulpits—is furnished by the Church's oldest Seminary.

The student body is housed in three dormitory Halls, namely, Alexander, Hodge, and Brown. Furloughed missionaries, some of whom take a regular course of study in the Seminary, live in Payne Hall Apartments. A few married students reside in town.

Each man belongs to one of the four eating clubs on the campus, Benham, Calvin, Friar, Warfield. After a period of club visiting at the opening of the Seminary term the first-year man indicates his club preference on a ballot, and by a system of preferential voting the clubs also make their choice of members. As far as possible this system eliminates those arch-foes of a corporate Christian helpfulness, caste snobbishness and political intrigue, so frequently inherent in fraternity bidding. But these organizations are more than mere eating clubs. Their

various alumni associations are always active, holding at least one general convocation yearly. Usually the night preceding the annual Commencement provides the occasion; the spirit of reunion dominates and the clans gather.

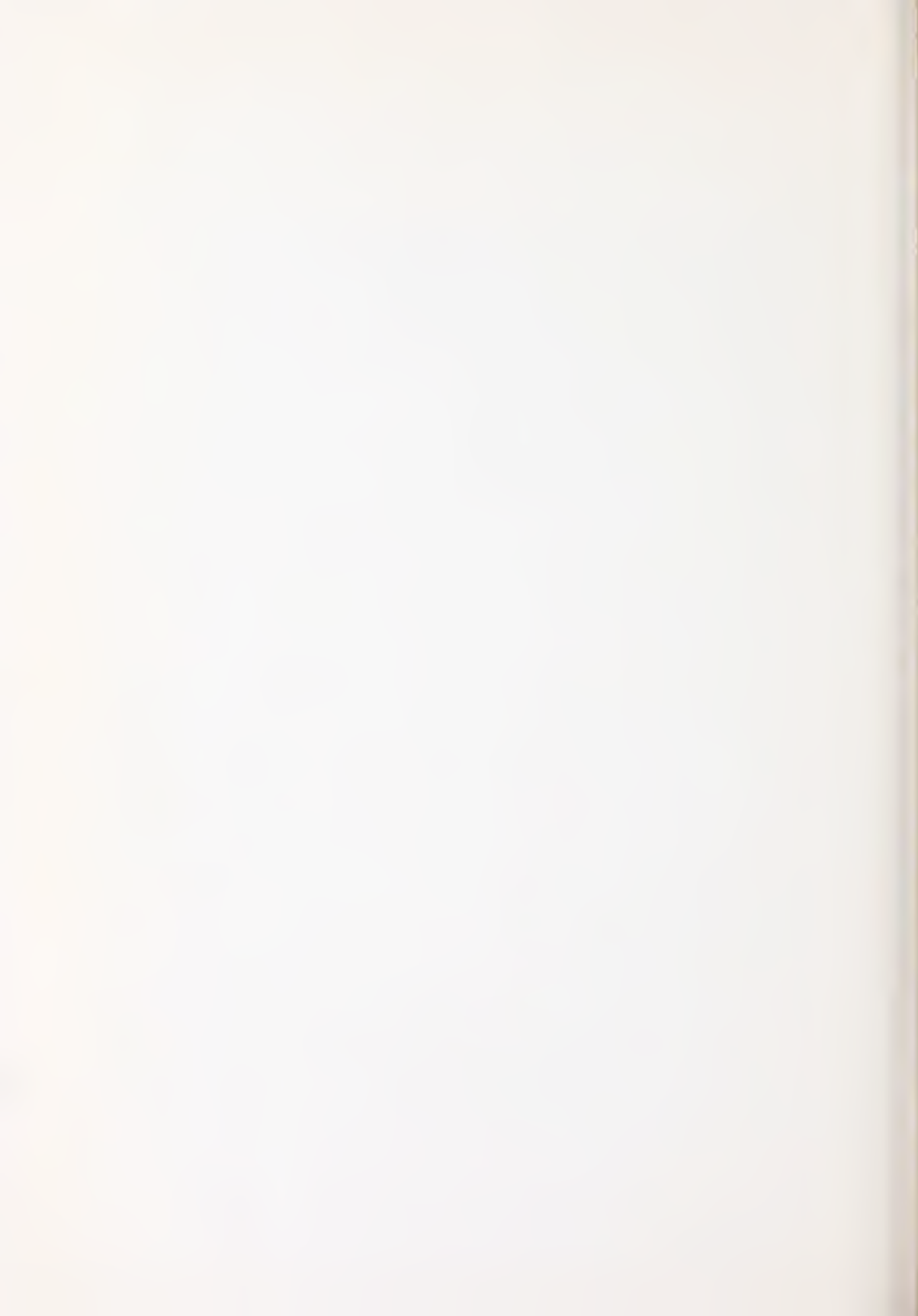
Princeton men believe in prayer, and practice it. Each class holds a weekly prayer meeting, with a member of the class, or of the faculty conducting. Each club, depending upon the individual arrangement, holds either a weekly, a bi-monthly, or a monthly prayer hour. Then there are numerous smaller dormitory gatherings which often perpetuate spiritual allegiances formed in collegiate days. The experiences of these various morning and evening watches at the feet of a common Lord, together with the consequent formation of "the ties that ever bind the heart", are unforgettable and highly cherished memories.

The Student Association is composed of all who are regularly and duly matriculated; government is vested in the Cabinet. President, Secretary, and Treasurer are elected from the student body at large, whereas the class presidents are members *ex-officio*. Chairmen for the different committees, Student Meetings, Deputations, Missions, Sports, and Social, are appointive officers. The committee on Student Meetings arranges for prominent speakers to address the Seminary on Tuesday evenings. Such men as the following have appeared before us in the course of a year: The Rt. Rev. Lord Bishop of Exeter, Drs. Melvin Grove Kyle, Daniel A. Poling, Lynn Harold Hough, Charles Reynolds Brown, and Mark A. Matthews, Governor Arthur H. Moore, Drs. Visser 't Hooft, Sam



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Higginbottom, J. Harry Cotton, and many others of equal eminence. The meeting of the first Tuesday evening of each month is the concert of prayer for missions, and is under the direction of the faculty.

Receiving requests from pastors and churches both near and far, the Deputation Committee sponsors an exceedingly energetic and attractive program whereby soloists, instrumentalists, quartets, and lecturers are supplied to meet varied needs, even on immediate notice. Opportunities for active usefulness and observation of pastoral life are afforded in Princeton and its vicinity. A large number of students regularly engage in the conduct of religious meetings, in Sunday School instruction, in city mission and jail-work, and in other types of Christian activity.

Facilities for recreation at Princeton are as numerous as they are diverse. In the autumn the several clubs, each represented by an association football team and a soccer eleven, participate in a series of games to determine the Seminary championship in these sports. The "varsity" soccer team plays three or four games every season. Then, too, a fall tennis tournament, open to all students, is held on the four courts of the Seminary with some small mementoes going to the victors in singles and doubles. In the winter a basketball five competes against nearby colleges and theological schools. Fencing, wrestling, handball, and skating when the weather permits, are other popular winter sports. A baseball round-robin, quite analogous to the football and soccer tournaments, is the chief attraction in the spring. The competition and rivalry among the

clubs is always wholesomely keen. These last three years have seen Princeton represented by a creditable cricket team largely composed of Seminarians and University graduate students, and a cricket tradition seems to be flourishing—Yale University, the Ardmore Cricket Club, and Haverford College were met on the green crease during the nineteen thirty-four season. The University Rugby fifteen also enlists the services of a few Seminary men, especially those from England, Scotland, Ireland, and South Africa. Having a cosmopolitan student group our sport interests are lively.

Another wholly unique feature of Princeton life is provided by the intimate association existing between the Seminary and the Westminster Choir School. This organization under the direction of Dr. John Finley Williamson—world-famous because of its radio broadcasts and European tours—was established to promote a trained "ministry of music" for Protestant churches, particularly those of the Reformed persuasion, and thus to raise the standard of musical appreciation and musical rendition among our people and in our houses of worship. The Seminary Choir is under the direct supervision of the founder of Westminster Choir School and two of his teaching assistants. In addition to daily chapel appearances, our choir makes frequent trips to sing in neighboring churches.

Much as Dr. Williamson and his corps of instructors serve as musical advisers to the Seminary, so the Seminary professors serve as spiritual and intellectual councillors to their students. Upon entering the Seminary

each man is assigned to a faculty member with whom he may consult at any time during the year concerning any problem. This fosters a spirit of camaraderie and of mutual esteem which could not be so thoroughly effected merely through the medium of the class room.

The Seminary enjoys felicitous affiliations with the University and her undergraduates. Privileges of the University Library are granted to Seminary students, and upon recommendation of our faculty men in the honors divisions of the two upper classes may study for the M.A. degree conferred by Princeton University. Opportunities to hear public addresses by the members of the University Faculty and other distinguished lecturers, and to attend the concerts and musical recitals given under the auspices of the University

are additional advantages that benefit the Seminary man.

Fully equipped, having on the breastplate of righteousness, shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation and the sword of the Spirit, with an impressive graduation and Communion service Princeton sends a man forth to stand on his own and proclaim the truth in love as it is in Jesus Christ. Princeton men love and honor their *alma mater*. We are convinced that those who disparage Princeton's fair and noble name can in no fashion harm her wonderful heritage, rather are they wounding their own spirits. Moreover, for the future we are resolved that through the grace of God

"the altar fires our fathers lit
shall still more brightly glow."

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